25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Karen AP7

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332. KARENS BRINGING ELEPHANTS TO MARKET.

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"a spirit of equality, and governed by the moral influence of its natural heads alone." (Herbert Spencer, *Principles of Sociology*, Vol. I., p. 407.) The chief of these elders is called *Sawbè*; he gives his name to the village. The faults of the Karéns are their dirt, their addiction to drink, and a degree of superstition so extreme that a motherless infant is refused adoption for fear of turning the wrath of a vengeful demon upon the foster-mother. In epidemics of cholera and small-pox the Karéns abandon their villages in panic fear. The Karéns are shorter but of stouter build than the Burmans and Talaings, and of much fairer complexion. But their name of "white" Karén is derived from their clothing. Very characteristic is their short upper arm. Young people of splendid physique may be seen; but the conditions of life are so hard, and malaria is so prevalent in the forests, that the population remains stationary—by the census of 1891, 633,600. The toilsome Karén finds lightness of heart in the liquor he brews, a remarkable contrast to the vivacious and abstinent Burman. The contrast is borne out in the dreary wail of the Karén music and the bright and exuberant cadences of the Burmese. Karén children grow independent very young (No. 355), and begin their heavy outdoor labour soon. Early physical exertion possibly accounts for the second moral quality noted above. The hill-cultivation is greatly at the mercy of the seasons, from burning-time in April to harvest in October. The hardship is aggravated by a superstition of divination-bones (*Kyeyyo*) which often tabooes the most eligible sites. Scarcely have the crops been garnered than the clearing of a fresh site for the village begins.

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334. KARENS GOING OUT TO WORK.